





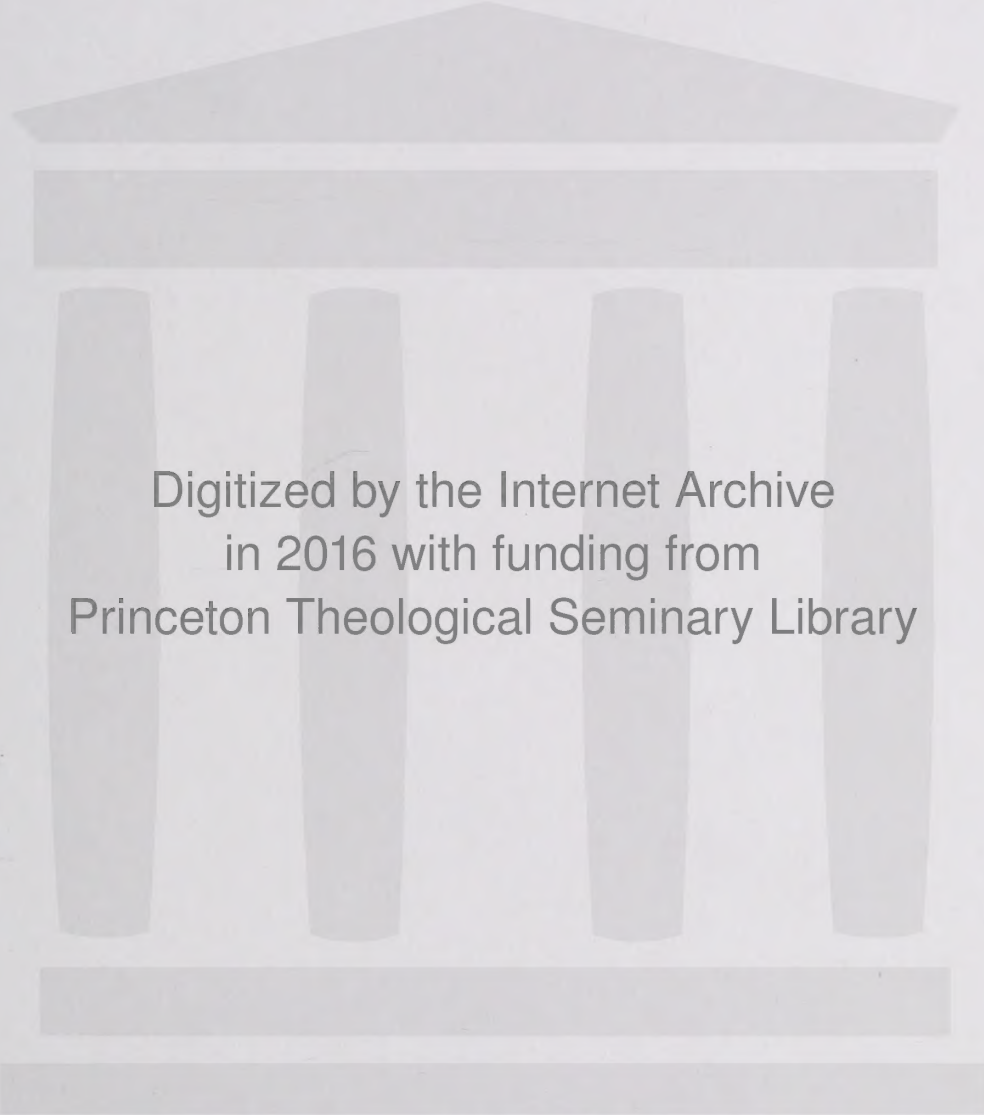
[Trumbull Journals

Vol. IV

Nov. 1, 1846 - March 25, 1849]







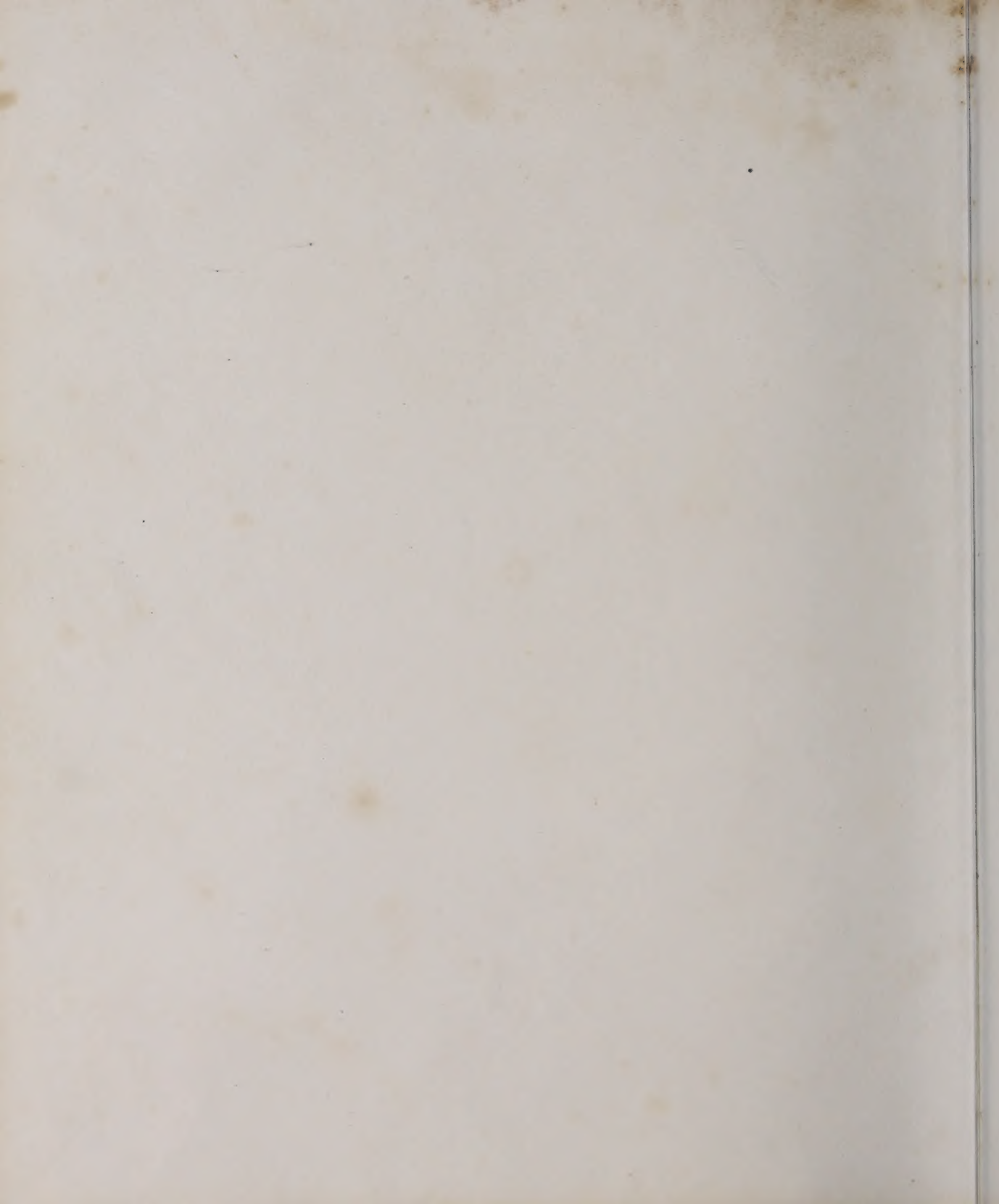
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November 1, 1846. Sabbath.

Another week day has been allowed me.

Some of seven years have gone of life. And  
mine since God adopted me as his child.

The burden of my years of sin has to day  
borne heavy on me; and the deficiency of  
my life. This year past - has its infinite  
faults to tell of - its common, false prayers - its  
worldly, carnal thoughts - its unstudied letters - its  
unpurged desires in personal conversation -  
its wasted hours - its indolence in sleep - its  
sluggishness in sermons - its shallowness of heart  
in preaching. And yet I am spared. Why?  
I think of Payson, of 2<sup>d</sup> Hunt, McChesney  
and Stuart - men ripe, earnest, prayerful  
rightly in the S.S. you cut away - while I  
could sleep and awake remain. I have  
that God will not take me away yet, but  
will wait when he has taken them. They were  
the middle of their fields where they were  
gathering sheaves - while here and there  
together any straws. But now I must begin.



thus may be the last of my Ministry; and  
of my life. I have to day felt as I am  
not want in grace; a nearness to God  
and sense of sin; and of deficiency such  
as I have long been without. And have  
made promise to God that hence forth,  
I will obey him perfectly. And to keep  
it more in mind, here with pen write my  
promise and prayer for strength to keep it.  
My God, I will begin a new life with this  
new year - just to do all my Duties -  
not to shew any degree or sort of sin.  
I will aim to please Thee every day forward  
I will set out now for a partial, but  
an entire obedience - to love Thee  
with all my heart, and my might as  
myself. And then further in my public  
life as a Min. of the Gospel: I will  
study Thy word, and all truth when it  
can be found, in Candor, with prayer:  
and with a right eye to find out suitable  
language figures and facts that others

I have sought by my efforts. And in  
private visiting, I will try to be faithful.  
Then let my Maker - my Redeemer - my  
Redeemer - and my Father - I own the right  
and will aim to feel I am in no way  
my own. I broke myself - trying hands  
head affections imagination turning to  
thy service. But what is all this? Oh!  
trying again what I need from Thee,  
and have misused abused & corrupted: The  
Atonement I offer Thee I have injured and have  
now need to ask Thee to repair the harm  
I have done myself - Accept me thus  
with all my powers not as a gift, but  
as a favor to myself; fit me to serve Thee  
and then make use of me - any then  
Thou shalt please; use me to live and work,  
or to lie down and die - I put myself  
at thy disposal, do just thy pleasure  
only I am thyself and save me.

Thine own. David M. M. M.

Sabbath eve. 8. ...  
that the benedictions of sanctification are cast ...  
... drive to have the ... of men about  
the ways of life. I am thankful for  
signs that dears are built up; 10<sup>th</sup> that it  
might be the instrument of leading men to  
the Cross.

Success in the life of God depends much on the  
vividness and constancy of religious impressions.  
I go into my Closet and resolve not to be  
in anything - that of God are strong & clear  
in my mind. I enter the active & living  
and heavenly world. Then such things are  
more vividly present, and before I think of  
if the mind is where it ought not to be.  
The great effort then must be to keep religious  
this always present. And now I resolve when  
such things come into my mind, any  
when, to engage in prayer - and think of Jesus  
on the Cross; and so, if it can be, to have God  
that of Him always with me. This will be  
quelling Satan with his own weapons; for



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me: on whom my own heart is set  
to the full from wh. it was washed.

Sabb. Dec. 13. 1846.

In Lenting - went to the theatre, hoping to find  
not finding, the worth of it. As I sat there  
my heart rose in prayer for the people: and  
that if among them there were any burdened with  
sin they might reach the living truth, that it  
could be all pardoned in the Saviour's name.  
I felt like a man in a desert - not a soul  
to sympathize with old & new.

Sabb. Dec 27. 1846.

To day I have read in Pity. Day, with pleasure  
of heart what seems more suited to the  
souls of the Aborigines. The shepherds  
words about not thrusting with the hook  
and fork - & other feelings I have  
now had - I will guard against them.  
And the that came home, with unusual ex-  
citement, not to be at last in the wrong  
place. And surely some of the feelings in

one hour. in my mind many things  
holy. But when inferior persons come  
into my thoughts I often pray God before  
such sin before me the just.

I seem to receive the want of a Commission  
in my preaching. During the year ending  
there was one at the hospital I hope  
by Communion. The bread may return after  
many days.

Sabb. Day 17. 1847.

I have not much to say. My meditations have  
not been very positive today, more than a wish  
to see repenting souls. Labor hard in the morning  
sermon, and was not well to begin with.  
In my religion the intellectual connection  
predominates: man of me quite devoted to God,  
but my inner life is loose - not fixed - not punctual  
not reaching in thought. I wish my soul knew  
Christ by a more practical sense of dependence on  
Him for pardon; and also a more intimate  
Communion with Him & His Spirit. In my  
sermons I am not going deep enough, or through

through into my subjects. And of the Bible, so  
as to be able to quote its language, as  
a child.

Sabb. Feb 14. 1847.

Have been thinking much lately about the  
measure of freedom which I should allow  
and allow in intercourse with others. I think  
of Phila<sup>s</sup> knew scarcely any one to speak to  
there he was of the pulpit, but I James  
Alexander told me his influence was greater  
than almost any one who ever lived  
there.

Last night I felt more like the convert  
than ever before, and this for Christians-  
then invitation to prayer meetings. The  
fact is so: but I was not well today and  
resting on my bed more. But my success  
here is small. I can hardly say Love  
Why? because there is reason enough in  
our own self - feeling, failures, and



in Scripture Study.

Sabb. March 7th.

How delightful a thing it would be if I could lead some one to repentance; bring one some one and be a friend of God.

We have had communion - my feelings not very much alive: the clear theoretic view I had; but my attention was more turned to other than to my personal necessities.

Sometimes in preaching, the look of an individual in my mind rather harsh feelings; and I hear one who is my neighbor if it differs aught from the Lord's grace a word; I have been a very wicked sinner - and should have more compassion for poor men standing now where I stood once.

I find men who have a right regard for the Sabbath among us. Noble things are spoken of. Sometimes I do it myself: but my thoughts are too much distracted of late wanting to see how much Sabb. matters.

Saturday May, 30th.

It seems as tho' I were spending my strength in vain;  
just in not using it with industry: second in a  
place where it effects nothing. Some come  
for a few times and then fall off. Some  
tell me, as Simpson and Hudson, they desire to be-  
come God's Children; & rise cheered up, but it  
all ends, as immature fruits fall. At times I  
call it strange — but it is not either looking at them  
or at me. I am not industrious enough; do not  
work enough the word of God into my mind; do not  
keep my soul enough in intercourse with God;  
and do not pray enough for these callous men  
around me.

It is necessary to begin more actively to seek  
out the quakers, and follow them up, so much  
as may be to draw them to the house of meeting  
and to brace God's aid — his increase  
more earnestly.

But the indifference, & the indifference has pulled me  
down. There is a distance from the meetings for many

Dear father I see the progress in gracious character,  
brother is the advancing young man; Caroline what  
is the Christian meaning. And my mother; I am  
glad to hear of their return to God. I am right  
thru out. Come that God has noticed our prayers  
for him, and I brought him to the divine.

Sabb. August 22. 1847.

Have to note a fact which has caught my  
attention lately that I do not feel a personal  
need of feeding on the word of God. I can pass  
the days without any craving for it - there will  
follow a perceptible lack, but to hunger for its  
support and encourag<sup>t</sup> is not common.

I live on its general principles and motives;  
but the particular daily Bible life, resting on  
the individual passages, is what I know but little of.  
This produces a thirst of them for discourse  
and exhortation. When a sermon or a prayer  
meeting is to come, I must take the Bible and  
study; whereas I ought to be handing over to my  
people the bread of my own closet.

There is not much here to encourage; while



There is much to be done. But I have  
seen it as sent of God I hope, and I have  
my work is to be done. I would I  
could be at home, I would I might  
hear, but in vain. He has to go.  
And surely there are more in  
distress than any other. I say God, if  
Thou wilt aid me I will try, I will  
try. And I will try to preach to  
them.

Sabbath December 5, 1847.

I have had more reachings of Divine aid  
for Divine notice to day than is usual - a season  
of prayer, since I reached of some comfort,  
for the success of the Gospel.

Time was not present when I had hoped to  
see; and my heart is since oppressed at the  
lack of success, which marks my ministrations.  
It seems as if the Lord would not own me;  
for two years now have I been here, 18 mos  
preaching on shore, and not a conversion;  
while almost 50 who have attended, now never  
come at all. And on those who do no prac-  
tical impressions seem to be made.

aware of having done what I did not, but from  
which I have ceased, and of which I regret - also  
I have been superficial, in the study of the  
Scriptures, in a study of my own bosom, in dis-  
covering up truth for prejudice - I pray to  
the region, yet cord and may to liberate a  
thousand. Yet I cannot accuse myself of  
gross neglect of my work; the Gospel has  
been presented fairly, clearly and kindly - but  
as for fruit the absence of it is to be mourned  
over.

Some have conceived an interest and then  
drawn back, as young Mr Arnold.  
But, to be candid, I have doubted whether  
the preached Gospel would exert its effect  
here, as elsewhere. Still God may perhaps  
disappoint by some success, soon. O that he  
would! it do think, it would delight me  
more than anything else which could happen.  
The tendencies to evil here are full of  
sinners, exiles, opinions, fashion num-  
ber and interest are all against me,  
that is against the Gospel.

My preaching has perhaps been more hortatory  
than the state of things here w<sup>d</sup> justify; when it sh<sup>d</sup>  
have been argumentative, not tatty, for granted  
that my auditors believe in the doctrine. And  
I have lately begun a plan of proof discourses  
these I hope to evolve and bring up the Arg<sup>ts</sup>  
for the Divine origin of Christ.

I am anything but tired of preaching the Gospel;  
it is a pleasure, a sincere pleasure;  
but success is the life of energy in any enter-  
prise. and the lack of that is my grief!

I will now once more call upon you  
in prayer that he will favor my work, and  
acknowl. my services.

Yale<sup>o</sup>. March 5, 1848.

Months have passed, and all basily.  
I have entered on the course of Sermons  
and this day preach<sup>d</sup> the 11<sup>th</sup> on the Res. of X<sup>c</sup>.  
I have laid it down that if X<sup>c</sup> did  
live, did say and did do what the



Disciples have written of him in the four  
Gospels than we have in his words a  
Com. from God. That we can leave the  
insp<sup>n</sup> of the rest of the Bible; even of the  
New. Testam<sup>t</sup> — and if they have told us  
facts, as faithful Biographers, then  
the case is clear. J. N. is an authorized tea-  
cher sent from God. To-day one more proof  
was laid upon the pile.

I have had two interesting visits lately —  
a man named Andrew Collier  
a Shoemaker — Scotch — member of  
Dr Youngs Ch in Perth — intemperate —  
lived in Sydney and Santiago. Came in one  
day with a will and I spoke to him, &  
he had broken off from drinking then for a  
fortnight — signed my pledge — and began  
to attend Ch. Wished a child baptised,  
I told him Ab Law about it — he s<sup>d</sup> it was  
right, what his own minister had told

His wife too is a member, the  
her views are indistinct, and, st she has  
done better than he. He & she think of  
coming to the Supper, she has told him  
'it is a solemn thing'. He has begun family  
and private prayer. Told me with much  
apparent shame that he had been induced  
to drink once again - but now w<sup>d</sup> no more.

The other is a man named Thos. E. Brown  
Irish, for 27 years not in a chapel;  
came by the others counsel to sign the pledge,  
had told Ramsay who laughed at him.  
I gave him a coat, he came for first  
time on the 22<sup>d</sup> July. to Chapel. Again to  
day three times and every attention - has  
read Nelson & now has 'wid. of Knif'.

O if the Lord will bless and convert  
and save these men, only lett' me know  
that I have not come here in vain  
I have also been cheered by a visit  
from D<sup>r</sup> J<sup>r</sup> of Concepcion. Scotch - of the

ing. Stamp - left home well - painted  
now profess Religion - married to a foreign  
man and now wishes he could with a ch-  
days were very strict in admitt<sup>g</sup> members,  
and his wife wishes the same. He bot<sup>s</sup> many  
whig. books. Baxter, Henry's Com &c.

Living here I find a callousness growing;  
there are things I cannot help, & souls I  
can do nothing for - and can hardly fail of  
having my interest deadened.

I live praying, reading, preaching, talking  
and writing for the profit of men, as a thing  
of course, but it seems to me as if  
my life was not very positive. My  
feelings are pretty steady, convictions of  
sin not very marked, passions for  
violence not strong & faith in praying to  
for conversions not much drawn  
out. As far as I can I think not much  
of it - am well content with life here  
in to him long, if I could do good -



and I prefer not going home to do  
this many a year, that I may stay &  
do more work. This is well, but there  
is a decided lack of intimate thought  
and intercourse with him.

My mind exists in Religion as a thing  
of course; and I feel not the call of  
God through the word of God from day to day.

This has long, has always been a defect  
of my life - not perceiving I have at  
the Bible - hence my mind is often meagre.  
Then I can hardly tell how new views of  
difficult passages often come upon me;  
and old ones strike me in a new light.

Aug. 6, 1848.

Reading my letters written here always puts  
me in heart to write more. I have  
not now to mention that my preaching  
has not been blessed at all for I  
have cause to hope it has to Mr  
Lings, Mr Grogan, Mrs Hodgson, the

collaboration, Mrs. Mornmont and others  
who were propeessed prop. of God before.  
Now for some time again there have been  
apparently no signs of Divine presence.  
The steady try of preaching from week to  
week does not drag upon me, and my  
interest in it increases rather than  
abates. Of late I have been more ten-  
der in prayer - for others - and have felt  
with new clearness how easily the Lord  
can change the hearts & characters of men  
Oh he appear for us. O that he w<sup>d</sup> come  
to shed a sp<sup>t</sup> of prayer on his people!  
O that he w<sup>d</sup> help me to hold on & plead!

Sabb. August 20. 1848.

To day it occurred, on a q<sup>u</sup>est<sup>n</sup> me  
what bec. of the ark of the Lord at the  
sack of Jerus.<sup>3</sup>, why did not the Lord  
appear for its defence then as when the Phil-  
istines had it & he cursed them. The thought was  
one of doubt whether the a/c were correct.

I have felt lately as at times before the chilly  
impl. of certain things about wh I have  
some doubts whether they be not evil, and yet  
the sp<sup>l</sup> of some good<sup>s</sup>. These things I have resolved  
against and then again ret<sup>d</sup> to them - but always  
find that my peace is marred - and in proportion  
I am at a distance. Now this is a poor plan.

I found Colleson had fallen for a time  
into intemper<sup>ce</sup> again - and was not sure  
but God meant it for a rebuke to me.

I wish it might be my favor to see men  
here listy to the offer of the Gospel - and  
yet the begging continuous prayed I find not.

at bath Shoon. March 11. 1849.

On Thursday night I turned away from something  
wh at the moment I was inclined to do, of a  
grable char - with the thought coming with an  
impulse, 'Why do this, I am I not striving to  
become like God?' - to be pure even in that -  
whenever there even for an ostensible  
motion of curios. or any motives to that  
wh are improper? I will not do it.

Since that I have had more efforts to do



res to be kept in the interior heart: these, they  
have been more strong. But this morning, wa-  
ked from dreams of an idyllic, the not-ri-  
cious nature: I wish that tone & distinction  
habit were formed in me wh w<sup>d</sup> guard  
even these hours of repose from evil

I have been thinking more of late of the  
primacy, import<sup>ce</sup> of religious practices and  
cultures in our's own soul & life. I am  
convinced that in my wishes to do good  
to the souls of others - to see them converted -  
I have neglect<sup>d</sup> my own heart religion. This  
has been, and is now by habit, the burden  
of my prayers. If in prayer, my tho'ts wander  
for an instant, I am ever fully unconsc-  
ious of my petition for others. I wish Gracious  
now the must begin at home.

Sabbath Morning, March 25, 1849.

I wake and my thoughts are busy with worldly things, such as are connected with my mission. Attempting to reflect on religious facts and my own state of heart, I find as I am aware of it that in some shape that is upon different matters. To day am to preach on Jer. 44, 'no man can come' - w<sup>d</sup> that it might be an incentive to some to lay hold on power divine.

My health is of late far better than ever before in Chile - how much better ought my service to the Lord, who favors me so, to be. Stringent careful purgification of life, mind and lips is of the highest importance. I am inclined to go <sup>near</sup> as the hair line of what is obligatory as is possible, and  $\therefore$  at times go beyond it, doing what is doubtful in its char. and even what cannot be justified. I do not think it is in my heart to commit a positive

Am, but find I am ready at times  
to do all I can provided it be not exact  
sin. And this marks conscience, this  
renders prayer a season of shame, and  
especially prayer for the aid of the Spirit  
opposed to bona my work. Search me  
O Lord, and try my way, and see if there  
be any wicked way in me, and lead  
me in the way everlasting.

As the elections are to day taking place,  
and parties are excited somewhat,  
I fear it wd not be safe to hold ser-  
vice to night, and that most persons  
will not come out - perhaps are in-  
clined to desire, a at least to be very  
willing not to hold a second service,  
since my full preparation is not  
made. Mr Lings proposed the 2<sup>d</sup> service  
sh<sup>d</sup> be at - 3 p. m. may be I will conclude  
upon that. But O! that I may keep



the way we heart into God - if any mind  
is his temple that no Gentile that may  
meet the Spirit there, while these hours  
hold!























